

THE BAGPIPE

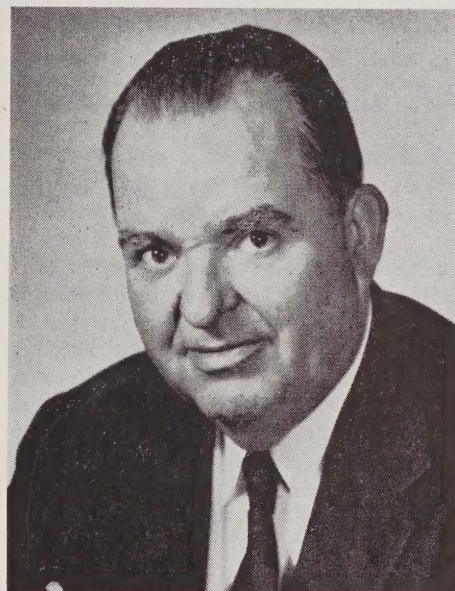


OFFICIAL ORGAN OF
ANCIENT & ACCEPTED
SCOTTISH RITE
VALLEY
OF NEW BERN.

VOL. 8

APRIL, 1964

NO. 2



Thomas C. Fitzgerald, 32°,
Newly Elected Venerable Master,
New Bern Lodge of Perfection No. 6

Regular Meeting

New Bern Lodge of Perfection No. 6
Election of Officers New Bern
Chapter of Rose Croix No. 5
Monday Night, April 13, 1964
8:00 P.M.

SPRING REUNION

New Bern Scottish Rite Bodies
April 14, 15 and 16, 1964



TM

THE BAGPIPE

516 Hancock St., New Bern, N. C.

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES

NEW BERN, N. C. 28561

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Ass't. Editor*

Address All Communications to THE SECRETARY, P.O. Box 1030, New Bern, N. C.

Second Class Postage paid at New Bern, N. C.
SUBSCRIPTION PRICE—INCLUDED WITH
ANNUAL DUES. CIRCULATION 4,500

Vol. 8.....No. 2
New Bern, N. C. April 1964

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

Venerable Master.....	Harry J. MacDonald
Senior Warden.....	T. C. Fitzgerald
Junior Warden.....	Howard B. Constant
Orator.....	Charles T. Potter
Prclate.....	W. L. Adams
Almoner.....	W. C. Chadwick
Treasurer.....	Wallace E. Jones
Secretary.....	C. A. Seifert
Ass't. Secretary.....	R. L. Pugh
Master of Ceremonies.....	Harvey Danleis
Expert.....	Frank Nobles
Ass't. Expert.....	Leslie L. Parker
Capt. of the Host.....	N. M. Baxter
Tiler Emeritus.....	Bradley Hanff
Tiler Emeritus.....	J. C. Barker
Tiler.....	Elliott Pittman
Trustee.....	Harry Lipman

OFFICERS OF NEW BERN CHAPTER OF ROSE CROIX NO. 5

Wise Master.....	Paul V. Vogan
Senior Warden.....	H. W. Gillikin
Junior Warden.....	M. D. Stamps
Orator.....	Irvin Weatherly
Almoner.....	W. C. Chadwick
Treasurer.....	Wallace Jones
Secretary.....	C. A. Seifert
Ass't. Secretary.....	R. L. Pugh
Master of Ceremonies.....	Charlie Potter
Expert.....	Stacy Lupton
Ass't. Expert.....	Frank Noble
Standard Bearer.....	R. L. Ward
Guardian of the Temple.....	W. L. Adams
Tiler.....	S. E. Pittman
Tiler Emeritus.....	J. C. Barker
Tiler Emeritus.....	W. B. Hanff
Trustee.....	C. L. McCotter

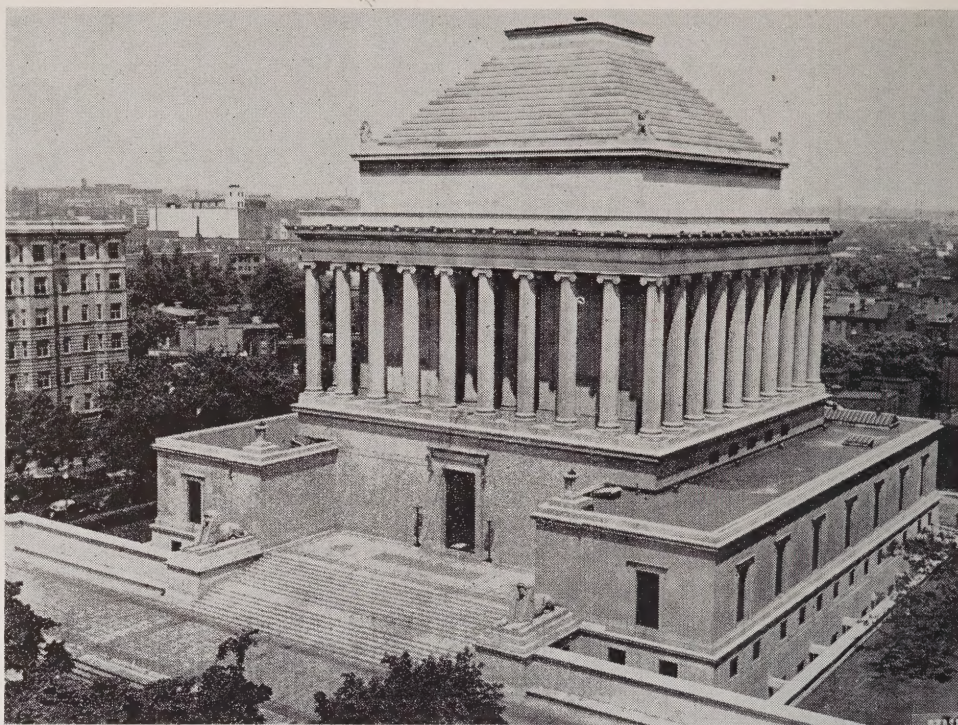
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Commander.....	Albert Glanotti
1st Lt. Commander.....	T. C. Fitzgerald
2nd Lt. Commander.....	W. C. Moore
Chancellor.....	L. T. Barrington
Orator.....	Paul Vogan
Almoner.....	W. C. Chadwick
Treasurer.....	Wallace E. Jones
Secretary.....	C. A. Seifert
Ass't. Secretary.....	R. L. Pugh
Master of Ceremonies.....	H. W. Constant
Turcopler.....	R. D. Shinkle
Draper.....	J. W. Brewer
1st Deacon.....	Leslie Parker
2nd Deacon.....	W. L. Adams
Bearer of Beausant.....	Chas. T. Potter
Bearer of White Standard.....	Neil Vester
Bearer of Black Standard.....	C. W. Heath
Lt. of Guard.....	J. R. Chadwick
Sentinel Emeritus.....	W. B. Hanff
Sentinel Emeritus.....	J. C. Barker
Sentinel.....	S. E. Pittman
Trustee.....	A. A. Kafer, Jr.

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Preceptor.....	Paul V. Vogan
Chancellor.....	R. D. Shinkle
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Expert.....	J. R. Chadwick
Ass't. Expert.....	T. J. Mitchell, III
Capt. of Guard.....	Frank Nobles
Tiler.....	S. E. Pittman
Tiler Emeritus.....	W. B. Hanff
Tiler Emeritus.....	J. C. Barker
Trustee.....	Harry MacDonald

House of The Temple of The Supreme Council



The House of the Temple of the Supreme Council of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America erected to God and dedicated to the service of humanity.

The next few issues of the BAGPIPE will contain pictures of the House of the Temple of the Supreme Council, Washington, D. C. Whenever you are in Washington, we feel sure you would enjoy a visit to the Temple. The House of the Temple is open each week day from 9:00 A.M. to 4:00 P.M. Monday through Friday; 9 A.M. to 12 noon on Saturday, and closed on Sunday and holidays. Guides conduct visitors through the House of the Temple and explain its adornments and their significance.

At the regular biennial session of the Supreme Council held October, 1909, in the then House of the Temple, Third and E Streets, Northwest, Washington, D. C. a resolution was adopted empowering the Grand Commander, James D. Richardson, to "do any and all things necessary and proper for the enlargement and extension of the House of the Temple or for the erection of a new one."

Grand Commander Richardson, after asking for a vote by mail from the Active Members of the Supreme Council—or, as officially called, a "vote in recess"—decided upon the erection of a new House of the Temple.

He purchased a lot, fronting 217½ feet on Sixteenth Street, and extending back 212 feet on S Street, containing about 46,000 square feet.

On May 31, 1911, the one hundred and tenth anniversary of the founding of the Supreme Council at Charleston, S. C., the Grand Commander, accompanied by several other Brethren and the Grand Chap-

lain, who offered a prayer, turned the first spade of dirt.

On October 18, 1911, the corner-stone was laid by the Grand Lodge, F.A.A.M., of the District of Columbia. The Grand Lodge of Maryland, A.F. & A.M. and Alexandria-Washington Lodge No. 22 of Virginia, joined with the Grand Lodge of the District of Columbia, and they were escorted by the Knights Templar and Royal Arch Masons from Maryland, Virginia, and the District of Columbia, and a detachment of mounted police and the Fortieth Regiment Band of Maryland.

The historic Bible, the candlesticks, and the silver trowel used by Washington in the Masonic ceremony of laying the corner-stone of the Capitol, and owned by Alexandria-Washington Lodge No. 22, and the gavel belonging to Potomac Lodge No. 5 of the District of Columbia, also used by Washington in laying the cornerstone of the Capitol, were used on this occasion.

Four years afterwards to the day, October 18, 1915, the Temple was dedicated, the ceremonies taking place on the steps and in the forecourt of the Temple.

A remarkable incident occurred on this occasion. At the moment the building was being dedicated to Peace, a pigeon, or, as some called it, a dove, flew directly over the center of the assembled crowd into the door leading to the atrium, circled around the atrium and flew out again. The people present were astonished, and many looked upon it as a good omen.

(To be Continued)



THE BAGPIPE



SECRETARY'S PAGE



C. A. SELFERT. 33°

For the past few weeks I have been attending quite a number of Scottish Rite parties, both Ladies' Night, Scottish Rite Club and a few other parties in communities where no club exists.

At each of these activities quite a bit of interest was manifested and I hope this interest engenders enthusiasm and that this expected enthusiasm will be translated into a large class of candidates for our Spring Reunion.

A good class of candidates at our semi-annual Reunions makes not only your Secretary happy, but it peeps up the entire attending members also, whereas if only a small class is present to receive the degrees things are gloomy for all of us.

I hope gloom will be absent at our approaching Reunion and when the bell rings on the morning of April 14th all of us will be happy. Put forth your efforts, your best efforts and make my hopes and yours come true. Don't depend on anyone but yourself. That's the best way to get things done.

Sincerely and fraternally yours,

Charles Selfert
Secretary

Bagpipe Skirls



Dear Brethren,

Your piper does not take credit for the opening number. As so frequently happens, this has been lifted. Should this fall before the eyes of the writer, it is hoped there will be no objections to its appearance on this program. It is so good that the bag and I think all of you should have the opportunity to read it and consider its worth.

ALL of us have a perfectly normal tendency to look out for Number One. We like others to be sure, but we like ourselves better. We wish other people well, and lots of luck, but we, ourselves, are eager to be up in line when the good luck is passed out.

Being interested in Number One should not be considered a personal shortcoming. It is a racial trait, without which there probably would not be any race by now. The trouble is too many of us seem interested only in Number One. We neglect wonderful opportunities to do a good turn for Number Two. This isn't selfishness, necessarily; more often it's simply thoughtlessness. The idea just didn't occur to us.

As your personal contribution to the happiness of those around you, make an effort. Keep your eyes open for chances to do something for Number Two more often. For example, listen to others — with sympathy, not boredom. Find convenient excuses to praise people — give out encouragement.

You'll find you'll get quite a kick out of this kind of generosity. And — this may astonish you — in looking out for

Number Two, you'll discover that you have been doing something rather extraordinary for Number One.

The ability to speak in many languages is valuable, but the ability to keep your mouth shut in one is priceless.

The handsome boss, a bachelor, asked his secretary if she was doing anything Sunday evening.

"Not a thing," she gushed hopefully.

"Well, then," he snapped. "See of you can go to bed early, get a good night's rest, and come to work on time Monday morning."

He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.

Before we set our hearts too much upon anything, let us examine how happy they are who already possess it.

Rose: "What is your worst sin?"

Daisy: "My vanity. I spend hours before the mirror admiring my beauty."

Rose: "That isn't vanity, my dear — that's imagination."

Dave: "I can tell the score of any ball game before it starts."

Joe: "O.K., what's this one."

Dave: "Nothing to nothing."

Policeman: "So you're lost, little man? Why didn't you hang on to your mother's skirt?"

Youngster: "I couldn't reach it."

"Did you tell Mr. Jones that his wife has just had triplets?"

"I didn't dare. He's still shaving."

The judge told the defendant sternly, I can't think of anything worse than a man beating his wife. What made you do it?"

"Well," spoke up the man. "She kept saying, 'Hit me, go ahead and hit me — and I'll have you brought up before that baldheaded old baboon in court, and he'll fix you up'."

"Case dismissed," declared the judge.

Now, REMEMBER, REMEMBER, the Spring Reunion for April — and, "If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old."

Your piper,

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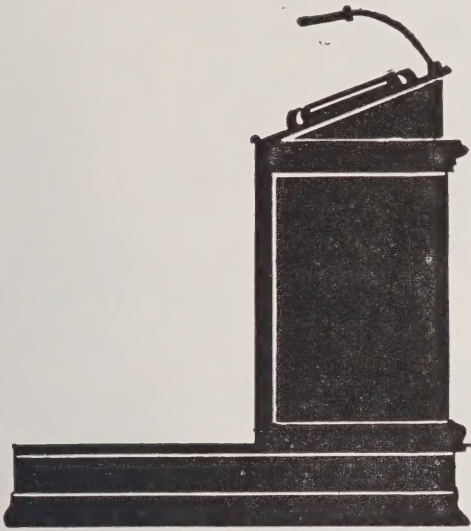
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From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

THE APPELLATION OUGHT TO BE "FRATERNITY"

Occasionally we see writers or hear speakers inadvertently refer to freemasonry as "the Masonic Order". This raises the question: Is Blue Lodge Masonry really an order? In its historic meaning, an order is generally understood to be a religious fraternity or an association of persons, having a common honorary distinction. While this definition of the word "order might" pass as a fair description of the outward form of freemasonry, further study will reveal that the term "order" does not truly express the substance and nature of early Masonic ideals.

In the first authentic source of information available to us, the Book of Constitutions of 1723, of the Grand Lodge of England, we find much mention made of the antiquity of Freemasonry. We also find references made to the teachings and philosophies of Pythagoras, Socrates, Plato, and Aristotle upon which many schools, collegia, academies, and societies were founded in ancient Greece and Rome. And from history we learn that a number of these institutions were able to maintain their identity in several countries for many centuries either openly or secretly, depending upon the disposition of the reigning monarchs; and

that these institutions became the chief preservers of that ancient culture which we now call the classics. Since much of that ancient wisdom and of those ageless truths is echoed in our Masonic lore, it is likely, therefore, that the names "Academy of Masons" and "Society of Masons", which appear repeatedly, were used with particular emphasis and meaning in the Book of Constitutions. The name, "Order of Masons", on the other hand, seems to have been avoided.

In fact, early in the eighteenth century the word "order," when used in the appellation of an organization, would have implied a definite connection of that organization with mediaeval ideals. There existed a great number of religious orders in Europe during that century. Some of these orders based their existence chiefly upon the fame they once had achieved by military prowess and religious enthusiasm in the service of the Christian-Church-Monarchies. Others were principally occupied with scholasticism, that system of theological and philosophical

teaching which was predominant in the middle ages. A few of these orders, however, did possess a Masonic background, but they claimed a different origin.

The founders of the Grand Lodge, no doubt, were quite familiar with the differences which existed between the classicism of ancient Greece and Rome and the philosophies, formulated by the scholasticism of the Christian-Church-States. In its earlier centuries the Church had been supported by emperors whose powers it had gradually absorbed. It grew rapidly in wealth, adherents, and influence until, by the thirteenth century, it owned one third of the soil of Europe and had united the people through the

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enchantment of an unvarying creed. This unity demanded, so the church proclaimed, a common faith, exalted by unchangeable, supernatural sanctions. Therefore dogma, authoritative, definite, and defined, restricted and encircled, like an iron curtain, the awakening mind of mediaeval Europe. It was within the narrow confines of this curtain that scholastic philosophy, bewildered by uncritical assumptions and preordained conclusions, groped from faith to reason and back again, resulting in subtlety but no wisdom. Such a philosophy was, of course, alien to the more aspiring Masonic ideals. So the early Masons rejected scholastic philosophy and elected to be guided in their aims mostly by the values which they had found in the classical wisdom; even though they knew that these ancient ideals had been pronounced heresy by both the Roman Catholic and the Protestant Churches. Martin Luther had written two centuries earlier: "Greek wisdom is beastly when compared with the wisdom of the Old Testament."

The founders had borrowed the outward forms of the new lodge system from the operative building associations or crafts or guilds, then generally known as "Companies of Masons." There is evidence that these or similar associations had existed before the advent of Christianity. But it was not until the middle ages that the building crafts attained a most enviable reputation, not only for their superb mechanical skill and artistry, but also for the standards of moral excellence which they had tried to promote in their meeting places which they called lodges. In combining the ideal of the ancient academy (an appeal to the intellect) with that of the mediaeval lodge (an appeal to demonstrative art and perfection), the founders hoped to express symbolically what their aims were and, at the same time, to furnish the means by which to achieve these aims.

The name "Society of Masons" was, and still is, popular within the Fraternity. The name "Academy of Masons," though equally accepted at first, was less commonly used; perhaps because it seemed understood that "Academy" was synonymous with "Lodge." Another reason may have been that during the eighteenth century there existed in Europe many organizations which possessed symbolisms and constitutions similar to



ST. JOHN'S LODGE NO. 3

First Row—PM W. I. Gauze, Treasurer; S. F. Noble, Jr., Jr. Warden; WM James T. Johnson; Sr. Warden, A. M. Loveil; SGD A. A. Kafer Jr., Secretary. Second Row—C. L. Hughes, Sr. Deacon; PGM R. L. Pugh, Installing Officer; PM W. C. Moore, Marshall; P. V. Vogan, Chaplain. Third Row—J. W. Goulding, Tyler; M. D. Opphile, Steward; L. T. Lewallen, Jr. Deacon; M. D. Meadows, Steward.

those of the Masons, but these groups called themselves "Literary Societies" or "Academies." How deep rooted the name "Academy" was within the Fraternity in early years may be seen by the fact that at the end of the 18th century, in July, 1792, the Grand Lodge "Zu dem drei Welt Kugelin" (three WORLD-GLOBES) in Berlin forbade her sister Lodge "Zu den drei Rosenknospen" (three Rosebuds) in Bochum, Germany, the use of the name "Academy". Some time passed before the Berlin lodge succeeded in enforcing that edict.

It would seem unlikely that the founders of the Grand Lodge thought of Free-

masonry as an Order. A more probable assumption would be that they sought to express the outer characteristics of the society in the word "lodge" and the substance and nature, pointing to an ancient origin, in the appellation of the "Fraternity of Freemasons." This term has been regularly used since 1717 whenever the Grand Lodge spoke of the Ancient and Honorable Society.

Today we may rightly refer to Freemasonry as the "Craft" or the "Society," but our favorite expression ought to be the more inclusive term "Fraternity."

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BRING 3 CANDIDATES AND GET A CAP

SCOTTISH RITE CLUBS



CHOWAN COUNTY SCOTTISH RITE CLUB

The Chowan County Scottish Rite Club held a fish fry at Sandy Point Beach on Friday, February 28. The members had their wives as special guests. Delicious pickled herring, rock fish, hash brown potatoes, lacy cornbread, soft drinks, and hot coffee were served. The food was prepared by "Dusty" Rhodes, Kermit Layden, Clarence White and Hiram Weeks. A most enjoyable time was had by everyone present, and all voted to have another get-together soon.

HIRAM WEEKS, 32°
Sec.-Treasurer

EAST CARTERET SCOTTISH RITE CLUB

The East Carteret Scottish Rite Club on March 6, 1964 at 7:00 p.m. held a "Stag" dinner meeting at the Rex Restaurant.

Brother Charlie A. Seifert gave a short but interesting talk on the activity of Scottish Rite Clubs in the Consistory which was enjoyed by the members present.

The members who didn't attend sure missed a good dinner and social "get-together", hope they will be able to attend the next meeting.

HARVEY V. WILLIS, *Sec.-Treas.*

ELIZABETH CITY SCOTTISH RITE CLUB

The Elizabeth City Scottish Rite Club held its first meeting of the year on Thursday Night, February 27, 1964, at the Carolina Coffee Shoppe, Elizabeth City, N. C., with 36 members in attendance.

The meeting was opened by our president for 1964, Brother Clarence B. Morri-

sette, who welcomed the group, and expressed his appreciation for the large turn-out for this meeting.

After reading of the minutes of the last meeting for information, the secretary read a letter received from the daughter of Brother Otis Forbes, who is confined to his home with illness. This letter expressed her thanks and his for the bed purchased for this Brother by the Club, with the assistance of the New Bern Scottish Rite bodies. This bed is equipped with special controls and is electrically operated. Brother Francis W. Clark 33°, reported that the small balance due on this bed had been paid in full.

Discussion was opened on plans and suggestions for our next meeting, which will be a dinner for members and their candidates for initiation at the spring reunion in New Bern. It was decided by vote that the next meeting would be held at the Elizabeth City Shrine Club on Wednesday March 25, 1964. All members were urged to be present, and to bring a candidate with them.

The president expressed his appreciation to Brother Wilbert Paulos 32° of the Carolina Coffee Shoppe for his hospitality in providing accommodations for the meeting, and for the serving of refreshments to those present.

The meeting was adjourned at 8:45 P.M.

Respectfully submitted,

BERNARD HOGAN 32°
Secretary-Treasurer

N'AYE FORR-GET THESE DATES



APRIL 1

Wilson Scottish Rite Club Dinner

APRIL 2

Beaufort County Scottish Rite Club Dinner

APRIL 3

Jacksonville-Camp Lejeune Ladies' Night Party

Pitt County Scottish Rite Club Dinner

APRIL 6

New Bern Scottish Rite Club Dinner

APRIL 8

Fort Bragg Ladies' Night Party

APRIL 9

Grafton Scottish Rite Club Dinner

APRIL 11

Ocracoke Island Ladies' Night Party

As a member you are privileged to attend any of these parties, even if you don't receive an invitation.

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Bedford, Virginia
Feb. 17, 1964

Dear Mr. Seifert, Sec'y.
New Bern Consistory No. 3
New Bern, N. C.

Dear Bros.:

Please accept my kindest thanks and appreciation for the birthday greeting and my Card, 'tis kind and nice of you.

Regards and best of wishes to each of you.

Sincerely & Fraternally yours,

JOHN FORBIS

Tuesday, February 19, 1964
Ward-B-2-Room-224
Oteen, N. C.

To the Officers & Members,
Consistory No. 3
New Bern, N. C.

Dear Brothers:

I am back in the hospital with a heart attack, as I have been since September, 1926, I don't ever expect to get well but of course I hope to get better.

It is impossible for me to try and express in words my thanks and appreciation for the nice things you have done for me in the past years by donating my dues for if you hadn't I wouldn't have been able to pay them, I will never forget it.

I only hope I will be able to pay all of you a visit some day and express my thanks and appreciation in person rather than write.

Wishing each and every one of you the best of luck, health and happiness. May God bless you in every way.

As Ever, Yours Fraternally

JESSE R. WHITLEY

Looking forward to hearing from you.

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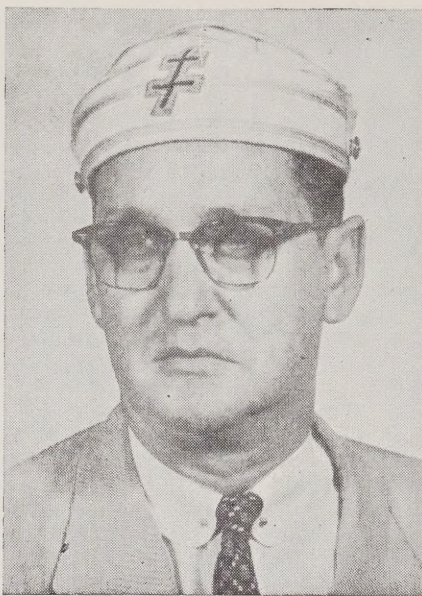
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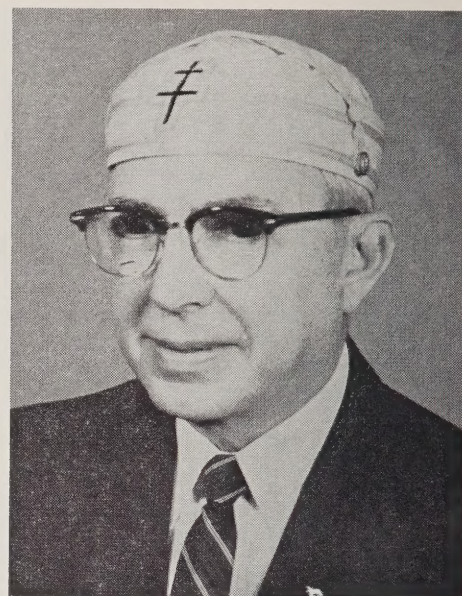
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Director of Work



William C. Moore, 33°,
Assistant Director of Work

PROGRAM SCOTTISH RITE REUNION

APRIL 14, 15 and 16

PLEASE ENTER AUDITORIUM BEFORE DEGREES START

Director of Work, Chas. T. Midyette, Jr., 33°
1st. Asst. Director of Work, W. C. Moore, 33°
2nd Asst. Director, N. M. Baxter, 32°
Class Lecturer, Robert L. Pugh, 33°
Stage Director, A. A. Kafer, Jr., 33°
Ass't. Stage Director, Tom Brown, 33°
Director of Robing Room, J. E. Lewis, 32°, K.C.C.H.
Custodian, Alfred A. Kafer, Jr., 33°
Marshall, T. G. Slate, 33°
Ass't. Marshall, Leslie H. Parker, 32°, K.C.C.H.
Organist, Arvids K. Snornieks, 32°

REUNION ACTIVITIES

Tuesday, April 14, 1964

- 10:00 A.M.— 4°—Secret Master. Charles T. Potter, 32°, K.C.C.H., Master of Degree. Assisted by J. E. Lewis, Nat M. Baxter, Stacey T. Lupton, H. L. Lundy.
- 10:45 A.M.— 5°—Perfect Master. Ben F. Gillikin, 33°, Master of Degree. Assisted by E. H. Bunting, J. G. McDaniel, Albert Gianotti, L. T. Barrington, D. Elmo Jones, J. E. Blaylock, Paul V. Vogan, Ira Stephens, W. R. Stanley, Hubert Williford, W. E. Gardner.
- 11:45 A.M.— 6°—Confidential Secretary. Charles R. Gray, 33°, Master of Degree. Assisted by Chas. P. Gaskins, W. J. Rogers, Paul Jewett.
- 12:15 P.M.— 7°—Provost and Judge. W. I. Gause, 32°, K.C.C.H., Master of Degree. Assisted by L. Guy Matthis, Leslie L. Parker, Paul Vogan, R. L. Pugh, Nat Baxter.
- 1:00 P.M.— —Luncheon.
- 2:15 P.M.— 8°—Intendant of Building. Earl Noe, 32°, K.C.C.H., Master of Degree. Assisted by Neal Windley, Al Conway, S. C. Chadwick Jr., Leonard Daniels, Tommie Avery.
- 3:00 P.M.— 9°—Elu of Nine. W. C. Moore, 33°, Master of Degree. Assisted by Paul Vogan, H. J. Carpenter, L. Guy Matthis, C. D. Lancaster, Tom Brown, B. F. Gillikin, H. J. MacDonald, H. W. Gillikin, L. T. Barrington, C. T. Potter, Neil Vester.
- 4:00 P.M.—10°—Elu of Fifteen. Jather McLawhorn, 32°, K.C.C.H., Master of Degree. Assisted by E. P. Blair, Neil Vester, Miller Basnight, J. L. Ashley, A. F. Wood, E. M. Moore, Lester Hart.
- 4:45 P.M.—11°—Elu of Twelve. Charles H. Whedbee, 32°, Master of Degree. Assisted by J. W. H. Roberts, Paul Jewett, Clyde Stubbs, Owen Lemmon, Neil Vester, Miller Basnight.
- 12°—Communicated.
- 5:45 P.M.—13°—Royal Arch of Solomon. E. P. Blair, 33°, Master of Degree. Assisted by Richard H. Lucas, Jack G. White, Raymond Leggett.

BRING 5 CANDIDATES AND GET A MEDAL

PROGRAM SCOTTISH RITE REUNION (Cont.)

6:30 P.M. —Dinner.

7:30 P.M.—14°—Perfect Elu. Louis N. Howard, 32°, K.C.C.H., Master of Degree. Assisted by B. F. Gillikin, O. H. Lemmon, William L. Flowers, James E. Blaylock, M. L. Barfield, Andrew Murphy, Howard B. Constant, W. R. Stanley

Wednesday, April 15, 1964

9:15 A.M.—15°—Knight of the East. C. A. Seifert, 33°—G. C. Langston, K.C.C.H., Master of Degree. Assisted by A. T. Willis, Jr., Raymond Leggett, Chas. T. Potter, R. L. Pugh, C. Wallace Jackson, N. M. Baxter

16°—Communicated.

11:15 A.M.—17°—Knight of the East and West. Nelson Banks, 32°, Master of Degree. Assisted by Ashley G. Leggett, Ebbie Gaylord, A. B. Hardison, Harry L. Mann and Wm. W. Alligood.

12:00 M. —Luncheon.

1:15 P.M.—18°—Knight of Rose Croix. Edward C. Howard, 32°, K.C.C.H., Master of Degree. Assisted by Owen H. Lemmon, S. A. McPherson, Jr., R. L. Pugh, Albert Gianotti, Albert T. Willis, Jr.

19°—Communicated.

3:30 P.M.—20°—Master of Symbolic Lodge. Thomas G. Slate, 33°, Master of Degree. Assisted by Warren H. Coolidge, D. L. McRaney, Quincy J. Scarborough, William C. Hammond, Jr., R. V. McBryde, William S. Oliver, Alex Arab, William L. Ramsey.

4:45 P.M.—21°—Noachite or Prussian Knight. John G. Ormsby, 32°, Master of Degree. Assisted by Tom Brown, R. L. Pugh, C. A. Seifert, Paul V. Vogan, W. H. Scott, Cecil Harmon, W. L. Adams, Guy C. Langston, C. T. Potter, Oscar C. Brock.

—22°
—23°

Communicated.

24°
25°

5:30 P.M.—26°—Prince of Mercey, Reynold S. Davenport, 32° K.C.C.H., Master of Degree. Assisted by Lovie J. Smith, J. C. Vail, G. E. Roberts, W. A. S. Aman, H. G. Alberti, G. C. Faville, Jr., W. F. Thomason, Louie J. Smith, and Joseph S. Lane.

6:30 P.M. —Dinner.

7:30 P.M.—27°—Knight Commander of the Temple. L. Guy Matthis, 32°, K.C.C.H., Master of Degree. Assisted by Neil Vester, J. D. Reese, A. N. Heath, W. H. Purser, E. P. Blair, Oscar Sermons, W. R. Newell, R. B. Gerock, A. T. Willis, Jr., Guy C. Langston, Raymond Leggett, Oscar C. Brock.

28°—Communicated.

8:45 P.M.—29°—Scottish Knight of St. Andrew. Francis W. Clark, 33°, Master of Degree. Assisted by Robert F. Spence, Clinton E. Bunch, Clifton E. White, Samuel A. McPherson, Jr., Francis Rowe, Walter T. Kirby, Wilborne M. Smith, John A. Sawyer, Ray Piasecki, Clyde Garrett, Irvin Weatherly, Tom Brown, W. T. Hawkins, L. T. Barrington.

Thursday, April 16, 1964

9:30 A.M.—30°—Knight Kadosh.

1st Apartment: Walter Kirby, 32°, K.C.C.H., Master; Assisted by Francis W. Clark.

2nd Apartment: Clifton Matthews, 32°, Master. Assisted by Cecil T. Boyette and Wilson Scottish Rite Club.

3rd Apartment: T. Bruce Boyette, 32°, K.C.C.H. Assisted by Wilson Scottish Rite Club.

4th Apartment: Alonzo Honeycutt, 32°, Master; Assisted by Carl Aycock.

12:00 M. —Luncheon

1:30 P.M.—31°—Inspector Inquisitor. E. W. Paul, Sr., 33°, Master of Degree. Assisted by Francis W. Clark, C. Wallace Jackson, Lambert Morris, B. F. Gillikin, A. N. Heath, Charles R. Gray, O. H. Lemmon, Albert Gianotti, L. T. Barrington, Chas. T. Potter, V. J. Spivey and Warren H. Coolidge, Robert F. Spence.

3:30 P.M.—32°—Master of Royal Secret. H. Bruce Johnson, 32°, Master of Degree. Assisted by Leslie L. Parker, E. P. Blair, Walter Kirby, Robert F. Spence, Frank G. Almond, Wallace Jackson, Lee Dorsey, Kirby Hawkins, Jimmy Rochelle, Johnnie Braxton, Oscar C. Brock, Francis W. Clark, Harvey W. Smith, Chas. R. Gray, C. E. Bunch, W. M. Smith, A. C. Walters, H. F. Griffin, O. H. Lemmon, W. J. Bundy.

5:45 P.M. —Banquet closing Reunion honoring Bunting-Harris-Menius Class of the Spring Reunion 1964.

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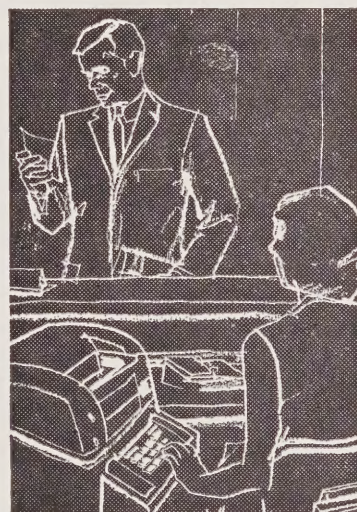
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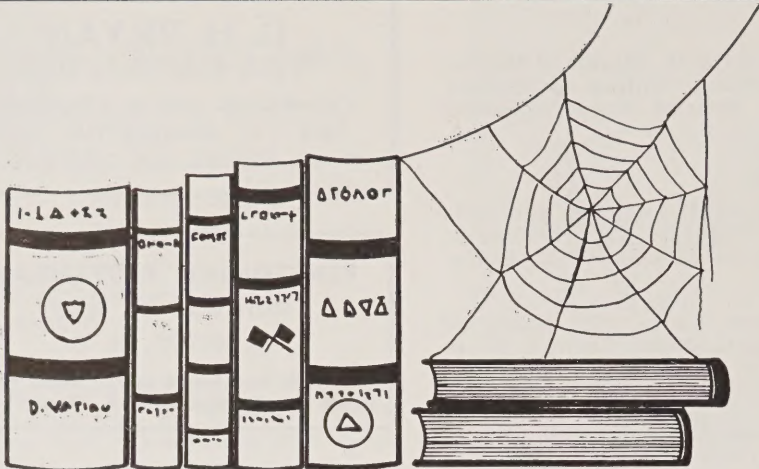
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TEMPLE TOMES

Interesting people ask questions. There are interesting people everywhere. So, from everywhere come questions which deserve answers; And from us, who write often on Masonic questions must come answers. So, in this April Springtime we wrestle with a few. For instance:

(1) "What is the duty of the Tiler?"

(a) The title is derived from the operative art; as in operative Masonry the Tiler when the edifice is erected, finishes and covers it with the roof (of tiles), so in speculative Masonry when the lodge is duly organized, the Tiler closes the door, and covers the sacred precincts from all intrusion.

(We used the word "sacred" which word is not in the Bible. It is derived from the Latin "sacre" which means holy, and holy simply means whole with God.)

(2) "What are the wages of a Master Mason?"

(a) The operative mason in ancient times received as compensation for his labor corn, wine and oil—the products of the earth—or whatever would contribute to his physical comfort and support. His labor being material, his wages were outward and material. The Free and Accepted Mason, on the other hand per-

forms a moral work, and hence his reward is interior and spiritual. The enlightened brother finds his reward in the grand and gratifying results of his studies, and in the joyous results of his Masonic deeds. Somewhere in our Bible there is a verse which says "Masters, give unto your servants that which is just and equal; knowing that you also have a Master in heaven".

(3) "In the Royal and Select Masters, how is the calendar computed?"

(a) From the year in which Solomon's Temple was completed, viz.: 1000 B.C. Thus 1000 plus 1964 equals 2964, the year of the Royal and Select Masters.

(4) "What is the Philosophy of Masonry?"

(a) There are two answers to this question; First Masonry is a philosophy of work. Secondly it involves the history of its origin, an inquiry into the ideas that lie at its base, an investigation of its peculiar form, an analytical study of its several degrees, and a development of the ideas which are illustrated by its ritualistic emblems, myths and veiled allegories and which speak through the sublime system of symbols.

(5) "What are the purposes effected at opening of the Lodge?"

(a) The Master is reminded of the dignity of his character and position, and the brethren of the respect and veneration due him in their sundry stations. These are not, however, the only advantages resulting from a due observance of the ceremony; a reverential awe for Deity is inculcated, and the eye is fixed on that object from whose radiant beam alone light can be derived. Hence, in this ceremony, we are taught to adore the Great Architect of the Universe, and to supplicate that the labors then begun may be continued in peace and closed in harmony.

(6) "What do we mean by the 'Mystic Tie'?"

(a) The Mystic Tie of Fraternalism is that sacred and inviolable bond which unites men of the most discordant opin-

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ions into one hand of brothers, which gives but one language to men of all nations and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated by the mystic tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called "Brethren of the Mystic Tie." King David wrote: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the LORD commanded the blessing, even life forevermore."

(7) "What is the symbolism of the East, South and West Gates?"

(a) In the system of Freemasonry, the Temple of Solomon is represented as having a gate on the east, west and south sides but none on the north. In reference to the historical Temple of Jerusalem, such a representation is wholly incorrect. In the walls of the building itself there

were no places of entrance except the door of the porch, which gave admission to the house. But in the surrounding courts there were gates at all of the points of the compass. The Masonic idea of the Temple is, however symbolic. The Temple is to the speculative Mason only a symbol, not an historical building, and the gates are imaginary and symbolic also. They are, in the first place, symbols of the progress of the sun in its daily course, rising in the east, culminating in the meridian in the south; it is the object of the third degree to illustrate the symbols of the three stages of life; youth, manhood, and old age, or, more properly of birth, life and death. Remember Jesus said "Destroy this temple, and in three days I will raise it up".

(8) "What is the difference between esoteric and exoteric?"

(a) Esoteric, the unwritten ritualistic work designed for and understood by the specially initiated alone. Exoteric, that part suitable for the uninitiated public.

(9) "What is a covenant or obligation?"

(a) A covenant is defined to be a contract or agreement between two or more parties on certain terms, and there can be no doubt that when a man is made a Mason he enters into a covenant with the Institution. On his part he promises to fulfill certain promises and to discharge certain duties, for which, on the other hand the Fraternity bind themselves by an equivalent covenant of friendship, protection and support.

In the next issue we will try to answer questions on the first-things-first basis.

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“With Mouth To Ear”

BY CLYDE McCARVER, 32°, K.C.C.H.

JOY THROUGH A CROSS!

“Why don’t you wake up! God is a figment of the imagination. Afraid of the vast mystery of life and daunted by its hazards, you invent a God to comfort you.” Unfortunately, there is just enough truth in that taunt to make it uncomfortable, if not uncomfortable, today! It is true that people have often fallen into the error of making a God in their own image.

Need I illustrate? A man is looked upon as somewhat strange today when he tells his friend that he is unable to do a certain thing because he has committed himself to noble living. Another individual feels that his friend is somewhat of a “screw-ball” when he is told that his friend cannot continue his membership in some social club because he has committed that money to a cause that will help humanity. In other words, the God these people tacitly acknowledge is a God who demands no discipline of mind and spirit, and who is quite tolerant toward self-indulgence. They, indeed, make God in their own image.

We do not need, in our thinking, to differentiate between the religion of a person on the one hand and what people make of religion on the other; but it is a fact that moral dogma exists for the purpose not of making God in the image of man; but of making man to see how far short he has come from the image of God. One of the great works of Scottish Masonry is to lead men to grow into the likeness of God. Nowhere is the otherness of God more startlingly presented than in the words of the Man on the Cross. On Maundy Thursday we are made to remember His saying: “If any man will come after me, let him deny himself.” Behind this great principle of our Masonic teachings lies the whole necessity of the Cross: the fact of the sins of mankind, the new vision required to save mankind, and God’s way of presenting that vision.

The Cross tells us, in dreadful terms, the fact of human sin. Here is something that is hard for us to accept since the acceptance runs contrary to our natural inclinations. We ask “In what way are we sinful? We are decent people whose only desire is to be left alone with harmless amusements and pleasures.” Even today, after centuries of war, suffering, and error, people still look at the doctrine of sin with contempt! We had rather hear the Man of Nagareth speak of the



CLYDE G. McCARVER 32°, K.C.C.H.

beauty of the lillies than to hear Him speak in condemnation of self-righteousness and complacency! The facts speak for themselves. Man can only reap what he sows. No man can disassociate himself from the sins of the world. That is what He tried to tell.

It is a fact that the story of man’s heroic self-sacrifice is the supreme glory of the human race. The picture of the blindness of men, set forth at Calvary, is not a hypothetical event! It is the picture of the sins and errors of all time. Calvary is seen for the dreadful thing that it is in that it crucifies even the love of God.

No person knew better than the Man on the Cross the shrinkings which His teachings about self-denial would create in the hearts of men. Somehow, we Masons and men must rescue the concept of self-denial in order to be faithful to our obligations and privileges. Speak for the ordinary man about sacrifice for a principle and he will look at you in amazement! Some people give just enough of themselves to make them-

selves miserable! They never get to the point of real joy in service. That God is love no man who has squarely looked at the Cross can deny. His whole nature is seen as one complete self-outpouring. When we think of His suffering at the hands of humanity which he created, we are staggered! The sacrifice seen on Maundy Thursday, awakens in the heart of a true Mason the deepest adoration. Truly, in following the example of this good man, a new era can come to our civilization.

We are taught that it is possible, and needful, for a man to ask nothing for himself but the sheer joy of sharing, and if needs be, suffering for the great causes of humanity. Let that spirit die and the world may well be doomed! Let it live and grow, and the world shall yet rise from the ashes of the dead past into the very glory of God. Because we need to hear that message again and again. So we come to our Maundy Thursday meetings. We come because we need to be reminded again and again until these lives of ours find their completest joy in such service as is evidenced by the Man on the Cross. He came but for to bring help, good, and peace. We need to get off our soft chairs of complacency amidst need and enter the narrow road of abundant living. We need to leave off our crutches which we have used as excuses for not recognizing the needs of our generation and get on the Cross of self-denial and daring faith. No man can truly live unless he has assumed the posture of the Cross. He taught us that “if any man will come after me, let him deny himself and take up his cross.” Even now the cry is not primarily for the multitudes; but to the individuals which make up the multitudes. It may sound very strange, but true, that one never finds real joy in life until one has denied himself and assumed the posture of a suffering servant. This is the message which our beloved Rite has for us during this season. He who was stretched betwixt the earth and the sky on a Cross says to us today “Go thou and do likewise as you behold the needs of a struggling and benighted world. Go thou and find joy unspeakable through a service to mankind which will command and get your all. Find the joy of the Cross.”

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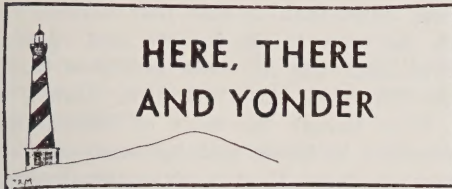
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WHAT DOES MAUNDY THURSDAY MEAN TO YOU?

By E. P. BLAIR, 33°, Vanceboro, N. C.

Many times when I watch and study the work of the 18th Degree, I ask myself if I really catch the meaning and the significance of the Great Events surrounding Easter. I have made the Maundy Thursday address many times in our own Consistory and in others throughout the state, and each time I come away with a feeling of not having caught the full impact of this particular Thursday and its relationship for us in our time. Surely, one good thing about Easter coming once a year is that it gives each one of us the opportunity to draw ourselves closer to the Great Creator Himself.

The solemn Rose Croix Ceremonies of Extinguishing the Lights were made mandatory by our Statutes over one hundred years ago. It is to be held on Holy Thursday or Maundy Thursday—the Thursday before Easter. The origin of the word, Maundy, is not clearly known; but it surely must be a corruption of the Latin word, *Mandatum*, meaning Mandate Thursday and referring to the Great Mandate that Christ gave us when he said, "A new Commandment I give unto you that ye love one Another." Maundy Thursday is always observed by Rose Croix Masons on the Thursday before Easter. For Christians it is symbolic of the Savior's Last Supper with his disciples. For the Jews it is referred to as the "Feast of the Feasts."

For the Protestant Christian the Lord's Supper is a divinely appointed means of confessing the Master and of paying him honor. It is to help each one of us, further, in avoiding sin and temptation. It symbolizes the assurance of everlasting Life and the Sacrifice made by Christ for us. Whereas, it brings to our Jewish Brethren the great remembrances of those events which made their forefathers into a Nation. It is said that after forty years of wandering in the wilderness the Jews found the Holy Land where for hundreds of years they observed, as they



Ed BLAIR 33°, Vanceboro, N. C.

do today, the Feast of the Passover in Memory of their deliverance from darkness and out of the House of Bondage.

Thus, my Brethren, Maundy Thursday should have a great meaning for us all. Our Jewish Brethren must surely be reminded again of those events which made their forefathers a Nation. It recalls their flight from Oppression and Bondage to a Land of Freedom and Independence and we, as Protestants, share, too, in this Great Freedom and Independence and are given the opportunity to share again in the Mystic Banquet for all. Thus, we as Scottish Rite Masons may well dedicate this particular Thursday to Freedom in its greatest sense in remembrance of those ancient people who sought and won the right to worship God according to their own individual conscience.

In our various Rose Croix Chapters we thus join one another in search of

the lost Word. In reality, it is a search for Truth in our lives today. The protestant finds the Word in the Practice and in the teachings of his own religion. Our Jewish Brethren find it in their teachings from the Prophets and the Great Sages of Israel. Thus, we all as Brothers together meet at the altars of Scottish Masonry and pay homage to one Great God, the Supreme Architect of the Universe. We, therefore, find in Maundy Thursday the greatest of common denominators—the mutual opportunity to gather together and to keep this "Feast of all Feasts" in the great Mystic Banquet which not only brings us closer to each other but to the Master as well.

Thus, we know what the Great Philosopher of old meant when we chant aloud together that "he brought the search for Truth down from the Heavens and placed it in the Hearts and Souls of all Men." Yes, my Brethren, Maundy Thursday is a time for dedication and for Re-dedication. It is a time when we should see vividly and clearly that "Our most wise and Perfect Master did come into this world to set Truth in the place of Error and Loving Kindness in the place of Hatred and Persecution." Surely, the Truth of our "Most Wise and Perfect Master" will correct these ills in our time if we continue diligently our search for this Eternal Destiny.

May our Common Prayer be this Easter that all Scottish Masons everywhere, in this season of the year, might grasp anew the deep meaning of Maundy Thursday and that each one of us will find our lives motivated by a greater desire to join that Immortal Caravan of those who truly marched in search of the Lost Word in our time.

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DOWN ONSLOW WAY

By REYNOLD DAVENPORT, 32°, K.C.C.H.

We were privileged recently to share in an experience which should be enjoyed by every Mason. On February 23rd Masons representing the seven lodges in the Eighth Masonic District visited Oxford Orphanage in a group. Some Brethren took members of their families with them and the some 150 people who gathered at Oxford that Sunday fairly bulged the dining room. Many of them had visited Oxford on previous occasions, but for others it was the first visit.

All too many Masons know Oxford Orphanage only by reputation. They know it as a Masonic charity for which collections are taken up during lodge meetings. They have heard Leon Gray and others make impassioned pleas in its behalf. They have heard about and read about what is being done there to provide for some wonderful children who, for one tragic reason or another, would not otherwise be so well provided for. From all this a Mason can only conclude that here is something that surely deserves his support, and he contributes his money and his time and his efforts to the support of an institution which, in most cases, he has never seen. Thus, the story of Oxford has been and is so well told that thousands of Masons who have never been there are contributing to its continued existence as a great force for good in North Carolina.

As much as is being accomplished for Oxford, however, there is so much more that needs to be done and could be done. So long as there is an Oxford Orphanage the old needs will continue to exist and new needs will constantly arise. Masonry cannot afford to provide one iota less for the children at Oxford than every child in the world today and tomorrow will need and deserve in order to successfully cope with the demands of an ever more complicated society. These needs can be met only if the Masons of North Carolina will give more and more of their money and their efforts. It will cost you far more today to raise and educate



REYNOLD DAVENPORT, 32°, K.C.C.H.

your child than it cost your parents to do the same things for you, and Oxford Orphanage has not been exempted from the effects of these spiralling costs.

Even though the story of Oxford Orphanage is being told by some of our most eloquent Masons, it is not an easy task to successfully solicit larger amounts of money year after year. How much easier the task would be if every Mason who can would just go to Oxford and see for himself what a rich harvest he is reaping. It is absolutely impossible for a Mason to come away from a visit to Oxford without a resolve to do more than he has been doing for the Orphanage. Masonry has at Oxford a product which needs only to be seen to be sold.

Probably the most heart-warming part of a visit to Oxford is the opportunity to look upon the faces of those children. In those faces you can read love, health,

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April 14, 15, 16, 1964

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2:00 P.M. Tour of Cherry Point — World's Largest Marine Air Station

6:00 P.M. Dinner at Scottish Rite Temple

7:30 P.M. Theatre Party, Masonic Theatre

Wednesday, April 15th

9:30 A.M. Tour of Tryon's Palace and its Formal 18th Century Gardens

12:30 P.M. Lunch—Scottish Rite Temple

2:00 P.M. Tour of New Bern's Famous 67 Points of Historic Interest

6:00 P.M. Dinner at Temple

Thursday, April 16th

9:00 A.M. Tour of Camp Lejeune

1:00 P.M. Lunch—Horne's Motel, Jacksonville, N. C.

3:00 P.M. Theatre Party, Masonic Theatre

6:00 P.M. Dinner at Temple

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There is something else that a trip to Oxford can do for you; it can cause you to consider it a sacred privilege, rather than only a sacred duty, to work for and contribute to Oxford Orphanage.

If you have never been to Oxford then you owe at least one visit to yourself, to Masonry, to your family, and to some of the finest children in all the world.

"FROM UP THE NEUSE"

By JOHN D. CHARLTON, 32°, Kinston, N. C.

Well, brethren I don't know how it has been in your Valley, but Masonry has been on the move this past month in

Kinston. I counted up and there were fourteen Masonic meetings held during the month of March. Brethren, this means only one thing—that Masonry is occupying a place on the busy schedule of today's man. As I pondered this I couldn't help but wonder if the various lodges, clubs, and etc. were giving the brethren something besides a meal and fellowship for their time. Not that a meal and the fellowship that goes with it are not relaxing and enjoyable, but there is so much in the literature and teachings of the various Masonic Bodies that today's man needs to strengthen him—why not add these to his meeting diet? How does one make these teachings palatable and nourishing? Simple, plan for them well in advance, select well informed brethren or brethren with ability and have them become informed (speakers from outside are not a must), and keep the talk short

and to the point. There is so much written that no one will find it difficult to present a short talk on a timely subject that will provoke some serious thinking. Try it!!

We were mighty glad to have Brother Charlie come upstream for our February meeting. It is always a pleasure to hear his "good jokes" and his admonitions to provide the candidates for the reunion. There were 42 present for the meeting and the boys are hard at work—seems like they are trying to outnumber the brethren "Down Onslow Way" this spring!! A worthy undertaking, but quite a chore.

The Lenoir County Club had its "Spring Ladies' Nite" out at Southwood School Friday night May 13, 1964. We were privileged to hear a fine address by the Rev. Brother William Edge, 32°, pastor of the First Christian Church in Grifton.

Well brothers enough is sometimes too much! So, I hope to see you all at the Spring Reunion and relive those valuable teachings. Bring a candidate with you and let it be his privilege also.

For Candidates and Their Wives Only

Dear Candidate:

BRING YOUR LADY TO

THE GOVERNOR TRYON FOR YOUR SECOND HONEYMOON

—Specially designed for 'TOGETHERNESS'
at the Scottish Rite Spring Reunion.

Tuesday, Wednesday and Thursday, April 14, 15 and 16, 1964

Arrive between 8:00 and 9:00 A.M., Tuesday and enjoy all this on your glamorous 2nd HONEYMOON:

- * A lovely double or twin Guest Room for 2 nites, Tuesday and Wednesday—equipped with everything!
- * A bottle of iced Vintage Champagne!
- * A basket of delicious Fresh Fruit!
- * 2 luscious, lazy Breakfasts-in-Bed on Wednesday and Thursday mornings—or served in our Dining Room, if you prefer!
- * Complimentary Nite-Cap of Coffee and Goodies each night before retiring-
- * 18-Hole Golf Privileges on one of Carolina's finest courses!
- * A guided Tour of historic Hostelry—we're one of New Bern's famous 67 points of interest!
- * Plus all the free entertainment planned for the Ladies by your Scottish Rite Temple!

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FINANCIAL STATEMENT
New Bern Consistory No. 3, A. and A.S.R.F.M.
 New Bern, North Carolina
BALANCE SHEET

EXHIBIT A

ASSETS

CURRENT ASSETS:

Cash on Hand and in Bank (Schedule A-1)		\$ 41,308.79
United States Government Bonds (Schedule A-2)		54,847.61
Accounts Receivable:		
Prior Years:		
Unpaid Initiation Fees	\$ 60.00	
Returned Checks—Members	31.00	
Unpaid Dues	3,393.00	
Advertising Accounts—Bagpipe	602.50	4,386.50
Inventory—Rings and Pins		1,388.00
Prepaid Insurance		314.49
Total Current Assets		<u>\$101,945.39</u>

PROPERTY AND EQUIPMENT:

Theatre Building	\$110,000.00	
Temple Building	283,155.05	
Furniture and Equipment	56,913.71	
Total	<u>\$450,068.76</u>	
Less: Accumulated Depreciation	110,980.00	339,088.76
Total Assets		<u>\$441,034.15</u>

LIABILITIES AND FUND BALANCE

CURRENT LIABILITIES:

Payroll Taxes	\$ 392.73
Total Current Liabilities	<u>\$ 392.73</u>

DEFERRED CREDITS:

Dues Paid in Advance	20,052.00
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FUND BALANCE:

Exhibit "C"	420,589.42
Total Liabilities and Fund Balance	<u>\$441,034.15</u>

STATEMENT OF REVENUES AND EXPENDITURES
For the Year Ended December 31, 1963

REVENUE:	Budget	Actual
Initiations	\$ 30,000.00	\$ 28,680.00
Dues	40,000.00	38,428.00
Rents—Masonic Theatre	3,900.00	3,900.00
Rents—Others	2,000.00	2,037.00
Interest	2,000.00	2,291.39
Miscellaneous	40.00	—
Sales of Rings, Pins, Etc.	100.00	71.85
Sales of Soft Drinks	50.00	48.19
Total Revenues	<u>\$ 78,090.00</u>	<u>\$ 75,456.43</u>
EXPENDITURES:		
Supreme Council	\$ 7,500.00	\$ 7,150.00
Bagpipe	\$ 2,500.00	\$ 2,937.37
Administrative Expense:		
Salary—Secretary	\$ 6,000.00	\$ 6,000.00
Salaries—Clerical	7,000.00	6,770.63
Salaries—Other	720.00	720.00
Printing, Stationery and Office Supplies	1,000.00	1,242.69
Telephone and Telegraph	1,600.00	2,220.46
Heat, Lights and Water	4,200.00	4,054.59
Insurance	400.00	443.36
Taxes and Licenses	1,100.00	1,110.64
Auditing	250.00	250.00
Equipment—Replacement and Repair	250.00	388.85
Laundry	100.00	75.58
Robes and Sundry	450.00	111.27

BRING 3 CANDIDATES AND GET A CAP

Stage Supplies and Equipment	300.00	196.61
Office Equipment and Maintenance	500.00	497.81
Total	\$ 23,870.00	\$ 24,082.49
Reunions:		
Spring	\$ 4,350.00	\$ 4,325.44
Fall	4,350.00	3,714.68
Ladies Entertainment — Fall Reunion	300.00	199.65
Total	\$ 9,000.00	\$ 8,239.77

STATEMENT OF REVENUES AND EXPENDITURES

For the Year Ended December 31, 1963

Activities:

Pre-Reunion	\$ 1,500.00	\$ 1,588.00
Ladies Parties	5,500.00	6,041.99
Easter Services	600.00	654.73
Miscellaneous	250.00	251.82
Total	\$ 7,850.00	\$ 8,536.54

Charities and Donations:

Memorials	\$ 350.00	\$ 394.88
Donations	300.00	200.00
Total	\$ 650.00	\$ 594.88

Travel Allowance:

Supreme Council	\$ 1,890.00	\$ 1,755.00
Secretary	1,200.00	1,200.00
K.C.C.H. Designates	350.00	349.92
Miscellaneous	425.00	214.65
Total	\$ 3,865.00	\$ 3,519.57

Promotional Expense	\$ 300.00	\$ 264.06
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Miscellaneous:

Contingency	\$ 1,175.00	\$ 745.36
Tiler	50.00	40.00
Elevator Service	150.00	42.61
Bonuses	150.00	150.00
Total	\$ 1,525.00	\$ 977.97

Building Expenses:

Janitors Salary	\$ 1,500.00	\$ 1,445.00
Maids Salary	320.00	317.00
Cleaning	1,500.00	1,342.78
Janitorial Supplies	500.00	469.85
Insurance — Building	1,600.00	1,802.78
Light Bulbs	100.00	78.15
Repairs and Maintenance	4,000.00	1,714.15
Exterminator Service	60.00	60.00
Private Office for Secretary	800.00	584.86
Total	\$ 10,380.00	\$ 7,814.57

MEMBERSHIP DATA — December 31, 1963

Membership — December 31, 1962	3,797	3,754	4,336	4,514
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Additions:

Initiations	182	176	205	208
Affiliations	9	8	7	9
Re-instatements	10	10	13	13
Total	3,998	3,948	4,561	4,744

Deductions:

Deaths	44	44	61	66
Demits	35	33	37	36
Suspensions	46	46	56	56
Total	125	123	154	158

Membership — December 31, 1963	3,873	3,825	4,407	4,586
--------------------------------------	-------	-------	-------	-------

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BRING 4 CANDIDATES

ALLEGIANCE

The several Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of New Bern, Orient of North Carolina, acknowledge and yield Allegiance to the Supreme Council of the Thirty-Third Degree, the Mother Council of the World, whose see is at Charleston, in the State of South Carolina, of which Luther A. Smith, 33°, is Grand Commander, Claud F. Young, 33°, is Secretary General, James G. Johnston, 33°, is Deputy of the Supreme Council in North Carolina, and Robert L. Pugh, 33°, is Personal Representative in the Valley of New Bern of the Deputy of the Supreme Council in N. C.

GREETINGS

To All Scottish Rite Masons

Wherever Dispersed Throughout the World

You are cordially invited to join with the Co-ordinate Bodies of the Ancient and Accepted Scottish Rite, sitting in the Valley of New Bern, Orient of North Carolina, in their

SPRING REUNION

April 14, 15 and 16, 1964

FROM A NEW MEMBER

I see you at the meetings but you never say hello;
You're busy all the time with men you now already know.
I sit among the fellows, still I am a lonely guy;
The new ones sit there with me while you quickly pass us by.
But, gosh, you guys have asked us in and you talked of fellowship;
You could just step across the room but you've never made the trip.
Why can't you nod and say hello, or stop and shake my hand.
Then go and join your other friends?
Now that I'd understand.
I'll be at our next meeting too, on that you can depend.
So won't you introduce yourself? I want to be a friend!

TODDS PHARMACY

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NEW BERN, N. C.

In Memoriam

*And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.*

Ed Bailey Vann, 32°, Raleigh, N. C.

Mar. 11, 1964

Hause Paxton, 32°, Jacksonville, N. C.

Feb. 1, 1964

H. M. Grizzard, Sr., 32°, Kenly, N. C.

Feb. 17, 1964

John Henry Shepard, Jr., 32°, Durham, N. C.

Feb. 19, 1964

SCOTTISH RITE CLUBS DIRECTORY

Beaufort County Scottish Rite Club

W. W. Allgood, 32°.....President
J. E. Vann, 32°.....Vice-President
G. Harold Sawyer, 32°.....Secretary-Treasurer

Chowan County Scottish Rite Club

Thomas Francis, 32°.....President
R. T. Pickler, 32°.....Vice-President
Hiram A. Weeks, 32°.....Secretary-Treasurer

East Carteret Scottish Rite Club

Thomas J. Sparks, 32°.....President
Leonard B. Daniels, 32°.....Vice-President
Harry V. Willis, 32°.....Secretary-Treasurer

Elizabeth City Scottish Rite Club

C. B. Morrisette, 32°.....President
L. S. Bell, 32°.....Vice-President
Bernard Hogan, 32°.....Secretary-Treasurer

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Paul Whitley, 32°.....President
Robert D. Taylor, 32°.....Vice-President
Ivy L. Johnson, 32°.....Secretary-Treasurer
A. D. Wall, 32°.....Publicity Chairman

Havelock-Cherry Point Scottish Rite Club

James M. Mitchell.....President
William J. Gurganus.....Vice-President
Woodrow W. Midgett.....Secretary-Treasurer

Jones County Scottish Rite Club

B. E. Miller, 32°.....President
David L. Nancem, 32°.....Vice-President
Leslie L. Parker, 32°, K.C.C.H. Secretary-Treasurer

Lenoir County Scottish Rite Club

C. J. Herring, Jr., 32°.....President
Lee F. Dorsey, 32°.....Vice-President
Billy C. White, 32°.....Secretary
F. J. West, 32°.....Treasurer
Oscar C. Brock, 32°.....Director for 3 year term

Martin County Scottish Rite Club

J. Woolard Peel, 32°.....President
R. T. Parsons.....Vice-President
W. E. Drake, 32°.....Secretary-Treasurer

Morehead City Scottish Rite Club

Cicero S. Hardison, Jr., 32°.....President
A. Lenwood Brinson, 32°.....Vice-President

New Bern Scottish Rite Club

L. T. Barrington, 32°, K.C.C.H. President
Paul Vogan, 32°.....Vice-President
S. Frank Noble, Jr., 32°.....Secretary-Treasurer

Ocracoke Island Scottish Rite Club

John I. Gallop, 32°.....President
Marvin W. Howard, 32°.....Vice-President
Elisha K. Esham, 32°.....Secretary-Treasurer

Onslow-Lejeune Scottish Rite Club

Leonard Suls, 32°.....President
Clarence A. McCullough, 32°.....Vice-President
Hubert A. Lane, 32°.....Secretary-Treasurer

Perquimans County Scottish Rite Club

Charles E. Campen, 32°.....President
John H. Webb, 32°.....Vice-President
George C. Buck, 32°.....Secretary-Treasurer

The Albert Pike Scottish Rite Club, Plymouth, N. C.

George Raymond Leggett, Sr. President
William A. Roebuck.....Vice-President
Wilmer C. Chesson.....Secretary-Treasurer

Pitt County Scottish Rite Club

John Montgomery, 32°.....President
Godfrey P. Oakley, 32°.....Vice-President
J. H. Goodson, 32°.....Secretary-Treasurer

Rocky Mount Scottish Rite Club

L. C. Stewart, 32°.....President
M. J. Stokes, 32°.....Vice-President
Frank L. Yost, 32°.....Secretary-Treasurer

Wilson County Scottish Rite Club

Herman Barker, 32°.....President
Kermit D. Stewart, 32°.....Secretary-Treasurer

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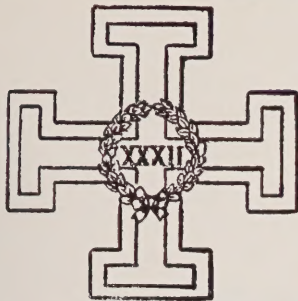
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A DEPOSIT OF \$60.00 TO APPLY ON FEES MUST ACCOMPANY PETITION



	Fees	Dues
Lodge of Perfection.....	\$ 60.00	\$ 4.00
Chapter of Rose Croix.....	30.00	2.00
Council of Knights of Kadosh.....	30.00	2.00
Consistory.....	30.00	2.00
(Including subscription to Bagpipe)		
Total.....	\$150.00	\$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose \$ _____ as my annual membership dues for one year _____, \$.25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry
Valley of New Bern **Orient of North Carolina**
Southern Jurisdiction of the United States of America

To the Officers and Members of
 New Bern Lodge of Perfection
 New Bern Chapter of Knights of Rose Croix
 New Bern Council of Knights of Kadosh
 New Bern Consistory

_____ 19____
 (City or Town) Date

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____
 Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have
 been a resident of the State of North Carolina for a period of six months. I have never* previously applied
 for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____
 _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the
 Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
 (State day, month and year)

Place of Birth _____
 (Give town, county, and State)

Occupation _____ Hat Size _____
 (State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

No. 1. The Supreme Council announces as fundamental principles the following:

"The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles? _____

Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____ If you answer "yes" to this question give particulars.

Yes or No

Signed _____
 Petitioner

Mailing Address _____

RECOMMENDED BY

Amount of fee accompanying petition, \$ _____
 (Make checks payable to Secretary)

Sign _____
 (Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

Address: SECRETARY SCOTTISH RITE,
 Masonic Temple, New Bern, N. C.

PETITION SECURED BY _____

THE BAGPIPE



OFFICIAL ORGAN OF
ANCIENT & ACCEPTED
SCOTTISH RITE
VALLEY
OF NEW BERN.

SPRING REUNION

April 14, 15 and 16, 1964

William Harvey Ballenger
2304 Woodland Avenue
New Bern, N. C.

THE BEAUFORT COUNTY SCOTTISH RITE CLUB PRESENTS:



WASHINGTON LODGE NO. 675, WASHINGTON, N. C.

Washington Lodge No. 675 was organized in 1944. The present building was erected in 1955 and at that time Brother Frank D. Johnson was Master of the Lodge.

The present Master is Brother Carlos Jackson of Pinetown, N. C. and the membership is now around 200. Recently there has been much enthusiasm and the Lodge has been very active. The Lodge has wonderful kitchen and dining room facilities and among their members are several excellent cooks so that the membership is served a delicious meal on each meeting night and also a good speaker is provided. The meeting night attendance has increased and there is much interest and activity in Washington Lodge No. 675!

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